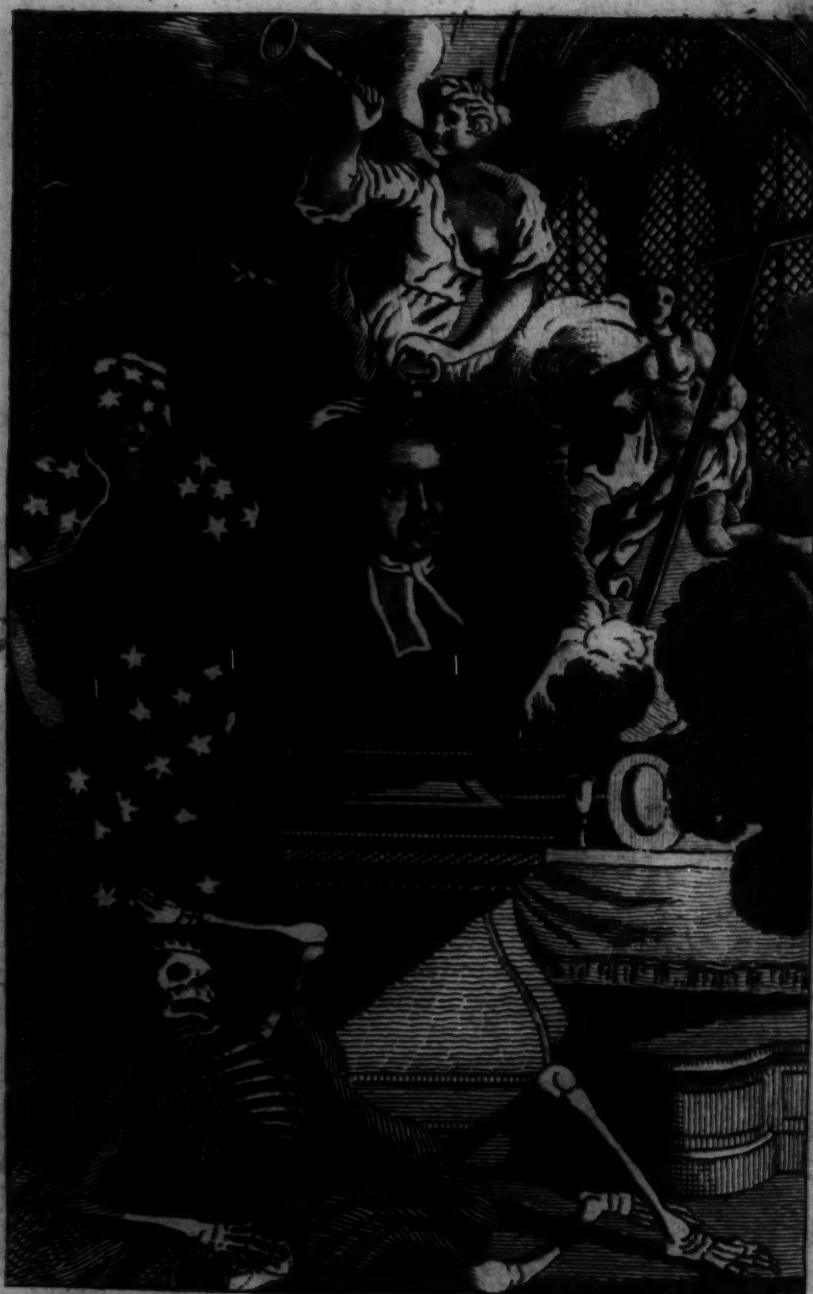




The Rev.^d M^r. JAMES HERVEY, A.M.



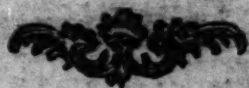
The Rev.^d M^r. JAMES HERVEY, A.M.

A
T R E A T I S E
O N T H E
R E L I G I O U S E D U C A T I O N
O F
D A U G H T E R S.

By the late Rev. JAMES HERVEY, A. M.
Rector of *Weston-Favell* in *Northamptonshire*.

*Train up a child in the way she should go; and when
she is old she will not depart from it. PROV. xxii. 6.*

A NEW EDITION.




L O N D O N:
SOLD BY J. THOMSON, F. BENSON,
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AND R. NELSON.



A D V E R T I S E M E N T.

AS this little Treatise was intended for the press, by the late Reverend Mr. HERVEY, he had transcribed it from his short-hand copy:—The candid Reader will, however, make the proper allowances for a posthumous piece, which would undoubtedly have appeared less defective, had it been revised by the ingenious AUTHOR.

 THIS little Tract on Education is mentioned by Mr. HERVEY, in one of his letters.

STATEMENT.

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is mentioned by Mr. Henry, in one
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ON THE
RELIGIOUS EDUCATION
OF
DAUGHTERS.

It has long been a
prevailing report,
that, among persons
of education and distinction,
true religion is very rare. This,
I would hope, is an invidious
rumour, rather than a true re-

A 3 presentation

presentation of the case. May it not be an artifice of the grand enemy? 'calculated to bring the best and noblest of causes into disrepute: As though politeness and piety were inconsistent: As though grace and good-breeding were irreconcilable.——Is then the faith of *CHRIST* quite fatal to refined manners? as the rod of *Moses* was to the counterfeit miracles of the magicians? No: it is rather like the influence of the sanctuary on the rod of *Aaron*;
which,

which, while it remained at a distance from the tabernacle, was a dry, sapless, and barren stick; but, when deposited before the ark, was quickened into vegetable light, was adorned with a milk-white bloom, and enriched with full-grown fruit: or, as the sacred historian expresses this surprising fact, “It brought forth buds, and bloomed blossoms, and yielded almonds.” *Numb. xvii. 8.*

I FIND

I FIND upon the list of saints;
the most renowned kings, and
victorious generals; the ablest
politicians, and the greatest phi-
losophers: Men, that have bid
the sun stand still, and prolong
the departing day; have laid an
embargo upon darkness, and pro-
tracted the shades of night; have
commanded the ground to cleave
asunder, and transmit their pre-
sumptuous foes to a strange and
inevitable destruction; have di-
vided the impetuous waves, and
led

led their followers to safety and to conquest, through the depths of the sea. Men, who have walked in the burning fiery furnace, as under the shelter of an embowering arbour; and sat in the lion's den, amidst a herd of hungry monsters, with as much serenity, and as much security, as amidst a circle of bosom-friends.

I MYSELF have known various persons, admired for their accomplished behaviour, and reve-

red.

TO A TREATISE.

red for their exalted station, who have thought it their highest honour to be the servants of JESUS CHRIST. My excellent friend *Camillus*, at whose house I now reside, is one of the number. I cannot refrain from giving a pourtrait of *Camillus*; or rather, of a few of his most distinguishing features: for, to paint him in full proportion, as he daily appears, in all the mild, the benign majesty of—domestic authority—parental government—and

and Christian zeal—To do this, would require a much abler hand than mine.

Camillus not long ago entertained in his house a young clergyman, who was always treated with a respect, suitable to the dignity of his office, and the piety of his behaviour. Having lately presented the worthy ecclesiastic to a living, and always requiring residence on the benefice, he is now destitute of a chaplain.

Remembering,

Remembering, however, that all Christians are spiritual priests; he thinks it no dishonour, to have an immediate and personal audience with the king of heaven; nor acting at all out of character, to represent the wants of his household, with his own mouth, at the throne of grace.

BEFORE supper is introduced, the evening incense ascends. This, rather than a later hour, is pitched upon, that the little congregation

gregation may join in the sacred service, with a lively devotion. After a plentiful meal, when the limbs are weary, people, even though kneeling, and in the presence of God, are more inclined to nod than to pour out their souls; are very, very apt to mistake the cushion for a pillow.—No servant is allowed to be absent; one only excepted, whose presence in the kitchen is absolutely necessary. Acquainted with their master's resolution,

B

they

they are careful, so to manage their affairs, and dispatch their business; that no avoidable obstacle may intervene, to detain them from the stated worship.

WHEN all are assembled, without either tumultuous disorder in their approach, or a slovenly negligence in their apparel, a chapter is read. *Camillus* makes the choice. He imagines, it is not so useful for his family, whose memories are weak, and their

their capacities scanty, to read the lesson for the day. He has, therefore, selected some of the most instructive and animating portions of scripture; and judges it adviseable to peruse these again and again, rather than to go regularly through the whole inspired writings.—The servants take it by turns to read; which improves them in the practice, and keeps them awake. If any of them discovers a disposition to

B 2 sleep,

sleep, to him the office is sure to be assigned.

WHEN the chapter is finished, *Camillus* singles out some one verse, of very weighty and edifying import ; which, for the space of five or six minutes, he explains, applies, and affectionately urges upon their consciences. — This done, with great seriousness, and profound reverence, he offers up evening prayers. His prayers consist of short sentences, and

and the whole is performed in a little time. Every part is pronounced with that deliberate slowness, and solemn accent, which command attention, and create awe. He makes a very perceivable pause, at the close of each petition; that every one may have leisure to add, in silence, a hearty Amen; and to recollect the merits of that blessed Redeemer, which render every thanksgiving acceptable, and every supplication successful.

IN the morning, before breakfast, the worship of the living God is renewed. At this juncture, *Camillus* omits the chapter; but requires one of his domestics to repeat the verse, on which he enlarged the preceding night. None knows, which shall be called to this task; therefore, every one is obliged to be properly prepared. He throws the substance of his exhortation, into a few searching and interesting questions; which he addresses to
one

one of his children or servants: for, in this respect, no difference is made. All are equally enjoined to remember: All are equally accountable for what they hear.—Sometimes, he encourages those, whose answers shew, that they have given diligent heed to his instructions. Sometimes, he puts on an air of severity, mixed with tenderness, and reproves the notoriously negligent. Always, he re-inculcates the principal points; charging them
to

to retain the doctrines in their memory, and revolve them in their thoughts, while they are pursuing their respective business.

—These doctrines are the seed of faith; the root of godliness. Unless THESE be lodged in the mind, and operate on the heart, he never expects to have his domestics commence true believers, or real Christians. No more than the husbandman can reasonably expect a crop in harvest, without sowing his field; or the florist

promise

promise himself a blow of tulips,
without planting his parterre.

I HAVE given a glimpse of *Camillus*, at the head of his family; let me now shew my favourite in another attitude—*Camillus* is convinced, that no trust is of superior, or of equal importance, to the tuitionary cultivation * of an
immortal

* *Sensere, quid mens rite, quid indoles
Nutrita faustis sub penetralibus
Posset.*

HOR.

The meaning of which in *English* is ;

“ What could be done we know, were we but led

“ By bright example, and by virtue bred.”

immortal soul. As Providence has blessed him with two fine daughters, their present and future happiness, is the reigning object of his care. He has no interest so much at heart, as to give them a truly refined education; such as may render them an ornament and a blessing to society, while they pass the time of their sojourning here below; and may train them up for a state of everlasting bliss, when the world

world and its transitory scenes
shall be no more.

Camillus never could persuade himself to admire the maxims of prudence, said to be gathered from the extravagant rant of our tragedies; and less is his esteem for those modest dispositions, which people pretend to imbibe from the luscious gallantries of comedy. For which reason, he has no impatient desire, to secure for Miss *Mitiffa* and Miss *Serena*, a
place

place in the front-box.—However, as we are apt immoderately to covet, what is absolutely forbidden, he has himself attended them, once or twice, to the theatrical entertainments, and public diversions: Thinking it much the safest method, that their curiosity should be gratified under his own inspection: and hoping to make them sensible how much they endanger their virtue, who too often frequent them; how shamefully they debase their affections,

fections, who are passionately fond of them; and what mere phantoms they follow, who seek for satisfaction in such delusory delights.

THEY learn to dance, in order to acquire a genteel air, and a graceful demeanor; not to shine at a ball, or win the worthless admiration of fops.—He is content to have them unacquainted with the wild and romantic fables of heathen poetry. Nor is

C

under

under any painful apprehensions, of damping the sprightliness of their temper, though they have no taste for the chimerical adventures of our romances, and are strangers to the loose intrigues of our novels. Being fully persuaded, that there is as much sound sense, as smartness of thought, in that celebrated saying,

*Retire, and read your BIBLE, to
be gay, . . .*

There.

*There truths abound of sovereign
aid to peace.*!*

He has introduced them to the knowledge of history, and its instructive facts. They have a tolerable idea of the four universal monarchies; so eminent for their great events, and so circumstantially foretold in scripture. They have been led through the most remarkable transactions of our own country, and are pretty well

C 2 acquainted

* Dr. Young's Eighth Night-Thought.

acquainted with the present state of *Europe*. They have, all along, been taught to observe the wonderful revolutions of empires, and the adorable procedure of Providence: that they may discern how *the fashion of this world passeth away* *; and how *happy are*

the

* 1 Cor. vii. 31. Not only the little projects, and puny achievements, of private persons; but the power of distinguished families; the policies of mighty states; the magnificence of the greatest kingdoms; all, all are in a state of perpetual fluctuation. They *fade away* (as the apostle most significantly describes the case) like the graceful and glossy aspect of some delicate flower, when the sun arises with scorching heat, *Jam. i. 11*. They *pass away* (as the prophet still more emphatically speaks) like the chaff of the summer

the people, how happy the persons, who have the LORD for their GOD. They have been taught to observe the honourable success, that has usually attended the practice of integrity, guided by prudence; together with the scandal and ruin, which have always pursued Folly in her senseless rambles, and dogged Vice to her horrid haunts. That they may see the rocks, on which

some

summer threshing-floors, which the wind carries off on its wings, and the place thereof is known no more, Dan. ii. 34.

some have split, and avoid the destructive track : see the road, which has conducted others to the haven of happiness, and steer the same auspicious course.

THEY have been initiated in geography, and understand the several divisions of the globe ; the extent of its principal kingdoms ; and the manners of their various inhabitants. They will tell you the peculiar commodities, which each climate produces :

ces : whence comes the tea, that
 furnishes their breakfast ; and
 whence the sugar, that renders
 it palatable : what mountains sup-
 ply them with wines, and what
 islands send them their spices :
 in what groves, the silk-worms
 spin the materials for their cloaths ;
 and what mines * supply them
 with the diamonds that sparkle
 in

* The best of the diamond mines are in the king-
 dom of *Golconda*, near to *MADARASS* (or *Fort St.*
George as it is frequently called, because the *East-*
India company have so named the fort they have
 built, for the security of their important factory at
Madrafs.)

in their ear-rings.—A screen covered with a set of coloured maps, and a custom of referring from the public papers to those beautiful draughts, has rendered the acquisition of this knowledge, a diversion rather than a task; has enticed them into a valuable branch of science, under the inviting disguise of amusement.—1.

This serves to enlarge their apprehensions of things; gives them magnificent thoughts of the great Creator; and may help
to

to suppress that silly self-admiration, which prompts so many pretty idols, to fancy themselves the only considerable creatures under heaven.

THEY spell to perfection; and have obtained this art, by a sort of play, rather than by laborious application. Whenever they asked any little gratification, it has been their papa's custom, to make them spell the word: which if they performed aright, they
feldom

seldom failed to succeed in their request.—They are mistresses of the needle; and the youngest, whose genius inclines that way, is expert in using the pencil.—Music is their recreation, not their business. The eldest, to a skilful finger, adds a melodious and well-regulated voice. She often entertains me with singing an anthem to her harpsichord. Entertains, did I say? She really edifies me. These truly excellent performances, exalt the desires,

fires, and compose the affections. They inspire such a serenity of delight, as leaves neither a sting in the conscience, nor a stain on the imagination. Methinks, they bring us a little antepast of heaven, and tune our souls for its harmonious joys.

THOROUGHLY versed in the most practical parts of arithmetic, they have each her week, wherein to be entrusted with the management of a sum of money.

This

This they disburse, as circumstances require, for the smaller necessaries of the family. Of this they keep an exact account, and make a regular entry of each particular in their day-book.— Not long ago, a tenant of inferior rank, came to *Camillus* with his rent. Instead of receiving it himself, he referred him to Miss *Serena*. You would have been delighted to observe the behaviour of our little landlady, on this occasion : the engaging condescension,

condescension, with which she addressed the honest rustic: the tender good-nature, with which she enquired after my dame and the family at home: the ready dexterity, with which she wrote and subscribed a proper receipt: and, above all, her amiable generosity, in returning half a crown, to buy a copy-book for his eldest son; “ Who, he said, “ was just going into joining- “ hand; but he feared, would D “ never

“never come to spell or write,
 “half so well as her Ladyship.”

THOUGH *Camillus* is careful to ground them betimes in the rules of œconomy, he is equally careful to cultivate a spirit of discreet beneficence.—A few days ago, when my friend and his lady were abroad, Miss *Mitiffa* was informed of a poor woman in the parish, just brought to bed, after a long and hard labour; who, being unhappily married to

a sot of a fellow, was, at a time when the choicest comforts are scarcely sufficient, destitute of the meanest conveniencies. Upon hearing the calamitous case, she immediately dispatched a servant, with a crown from her weekly stock. Part, to buy for the afflicted creature some present accommodations ; and part, to defray the expences, at such a juncture, unavoidable : But gave a strict charge, that the whole should be employed for the relief

of the distressed mother, and her helpless infant ; none of it fingered or enjoyed by the worthless drone, her husband. When *Camillus* returned, he was so pleased with this seasonable and well-judged charity ; that, besides his commendation and caresses, he farther rewarded our considerate matron-like benefactress, by making her a present of *Clarissa* *. For, he always contrives

* A book admirably calculated to instruct and entertain ;

contrives to make, what tends .
 to their improvement, the mat-
 ter of their reward. If they have
 committed a fault, they are for-
 bid the privilege of using their
 maps. If they have behaved in
 a becoming manner, their re-
 compence is, not a piece of mo-
 ney, or a paper of sweetmeats,
 but some new instruction on the
 globe, some new lesson on the
 harpsichord, which may at once
 delight and improve them.

D 3 To

ertain ; Wrote by the celebrated Mr. RICHARD-
 SON, in eight volumes duodecimo.

To prevent a haughty carriage, and to worm out all inordinate self-love, he teaches them to consider their neighbours, as members of the same universal family, and children of the same Almighty Father. However poor in their circumstances, or mean in their aspect, they are the objects of GOD's infinitely tender regards—Of that GOD, who has given his own Son to suffer death for their pardon ; and and has prepared a heaven of
endless

endless blifs, for their final reception. For which reason they should despise none, but honour all: should be as ready to do them good, as the hand is ready to soothe the eye, when it smarts; or ease the head, when it aches. —One afternoon, when he was going to treat them with an orange, he bid each of them bring a fine toy, lately received for a present. It was made in the shape of a knife; the handle of ivory, and inlaid with the gayest

est colours: the blade of glass, most dazlingly bright, but without an edge. Cut the orange in two, said their papa. When they both tried with their pretty knives, and, to their no small mortification, both failed. He furnished them with another, of more ordinary appearance, but tolerably sharp. With this they easily pierced the rind, and came at the delicious juice. “ Who
 “ now, said *Camillus*, would not
 “ prefer one such serviceable,
 “ though

“ though plain utenfil, to a hun-
“ dred of those glittering, but
“ werthless trifles? And you,
“ my dear children, if you have
“ no other recommendations,
“ than a shewy person, and the
“ trappings of dress; You will
“ be as contemptible in your ge-
“ neration, as that insignificant
“ bauble. But, if it is the de-
“ fire of your hearts, and the
“ endeavour of your lives, to be
“ extensively useful; you will
“ gain, and, what is better, you
“ will

“ will deserve respect : Your
“ names will be precious, and
“ your memories blessed.”

WITH equal watchfulness, he
discountenances all those acts of
petulant barbarity, which chil-
dren are so apt to exercise on the
reptile creation. He will allow
no court of inquisition to be e-
rected within his house ; no, not
upon the most despicable, or e-
ven the noxious animals. The
very nuisances, that are endued
with

with life, he thinks, should be dispatched, not with a lingering butchery, but with a merciful expedition.—To rend in pieces a poor fly, and feast their eyes with the mangled limbs, shivering and convulsed in the pangs of death: to impale a wretched insect on the needle or the bodkin; and, what is still more shocking, to take pleasure in hearing its passionate moan, and seeing its agonizing struggles; such practices he absolutely forbids,

bids, as insufferable violations of nature's law. Such as tend to extinguish the soft emotions of pity, and inure the mind to a habit of inhumanity.—He often informs his lovely pupils, that every living creature is sensible of pain : that none can be abused in this cruel manner, without suffering very exquisite misery. To turn their torments into pastime, and make sport with their anguish, is a rigour, more than tyrannical, worse than brutal; is
the

the very reverse of that benign Providence, whose *tender mercies* are over *ALL* his works.

HE proposes to give them a taste of *natural philosophy*, and to accommodate them with the best microscopes; that the use of *these* instruments, and a spice of *that* knowledge, may inspire them with an early admiration of Nature's works, and with the deepest veneration of Nature's almighty Author.—*Camillus* has no de-

E

sign

sign to finish a couple of female philosophers; or to divert their attention from those domestic arts, which are the truest accomplishments of the sex *: Yet neither would he have his daughters debarred from that rational and exalted delight, which is to be found in contemplating the curiosities of the great Creator's cabinet. Why may they not, without departing from their

OWN

— For, nothing lovelier can be found
In woman, than to study household good.

MILT.

own, or encroaching on the *mas-*
culine character; why may they
 not be acquainted with the accu-
 rately nice structure of an animal;
 or with the process and effects of
 vegetation? Why may they not
 learn the admirable operations of
 the air, or the wonderful pro-
 perties of the water? Have some
 general notion of the immense
 magnitudes, the prodigious di-
 stances, and the still more ama-
 zing revolutions, of the heaven-
 ly orbs? He apprehends it very

E. 2 practicable,

practicable, to conduct an entertainment with dignity, and order a family with propriety ; even while they retain some tolerable idea of these magnificent laws, which regulate the system of the universe.

THE microscope, whenever they are inclined to amuse themselves, will shew them a profusion of splendid ornaments, in some of the most common and contemptible objects. It will
shew

shew them gold and embroidery,
 diamonds, and pearl, azure, green,
 and vermillion; where unassisted
 eyes behold nothing, but provo-
 catives of their abhorrence. This
 instrument will shew them the
 brightest varnish, and the most
 curious carving, even in the mi-
 nutest scraps of existence. Far
 more surprizing than the magic
 feats of the most dextrous jug-
 gler, it will treat their sight, not
 with delusive, but with real won-
 ders.

ders. A huge elephant * shall stalk, where a puny mite was wont to crawl. Blood shall bound from the beating heart, and eyes sparkle with a lively lustre; limbs shall play the most sprightly motions, or stand composed in the most graceful attitudes; where nothing ordinarily appeared, but a confused speck of animated matter.—A tincture of philosophy

* What is allusively said of the detracting tongue, may, I think, without a figure, be affirmed of this wonderful instrument. *Trabem in Festuca, Elephantem in Calice, Alpes & Pyrenaeos Saltus in Verruca ostendit.*

philosophy will be the *cosmetic* of nature : will render all her scenes lovely, and all her apartments a theatre of diversion : Diversions infinitely superior to those dangerous delights, which are so apt to inveigle the affections, and debauch the minds of young people.—When philosophy lends her optics, an unclouded morning, beautiful with the rising sun ; a clear night, brilliant with innumerable stars ; will be a more pleasing spectacle, than the gaudiest

diest illuminations of the assembly-room. The melody of birds, and the murmur of fountains; the humming insect, and the sighing gale; will be a higher gratification, than the finest airs of an opera. A field covered with corn, or a meadow besprinkled with daisies; a marsh planted with osiers, or a mountain shaded with oaks; will yield a far more agreeable prospect, than the most pompous scenes that decorate the stage. Should
clouds

clouds over-cast the heavens, or winter disrobe the flowers; an inquiry into the causes of these grand vicissitudes, will more than compensate the transitory loss. A discovery of the divine wisdom and divine goodness, in these seemingly disastrous changes, will impart gaiety to the most gloomy sky, and make the most unornamented seasons smile. ♦

It is for want of such truly elegant and satisfactory amusements,

ments, that so many ladies of the first distinction, and finest genius, have no proper employ for their delicate capacities ; but lose their happiness, in flights of caprice, or fits of the vapour : lose their time in the most insipid chat, or the most whimsical vagaries : While thought is a burden, and reflection is a drudgery, solitude fills them with horror, and a serious discourse makes them melancholy.

ABOVE

ABOVE all, *Camillus* is most earnestly desirous to have his tender charge, grounded in the principles, and actuated with the spirit, of Christianity. No scheme, he is thoroughly persuaded, was ever so wisely calculated, to sweeten their tempers, to exalt their affections, and form them to felicity, either in this world or another. It is therefore his daily endeavour, by the most easy and endearing methods of instruction, to fill their minds with
the

the knowledge of those heavenly doctrines; and win their hearts to the love of that invaluable book, in which they are delineated.—He longs to have a sense of GOD Almighty's goodness impressed on their souls. From this source, under the influences of the sanctifying spirit, he would derive all the graces, and all the duties of godliness *. With this view,

* This method is perfectly conformable to the practice of the psalmist; *Thy loving-kindness is ever before mine eyes, and, animated by this sweet inducement, I will walk in thy truth*, Psal. xxvi. 3.—To the

view, he speaks of the Divine Majesty, not only as supereminently great, but as most transcendently possessed of every delightful, every charming excellence. He represents all the comforts they enjoy, and every blessing they receive, as the gifts of his bountiful hand, and as an earnest of unspeakably richer favours.

the injunction of our divine Master; *If ye love me, let this be the proof, this the fruit of your affection, keep my commandments*, John xiv. 15.—And to the experience of the chief of the apostles; *The love of Christ*, though not exclusive of, yet superior to every other motive, *constraineth us*, 2 Cor. v. 14.

vours. He often, often reminds them, that whatever their heavenly Father *commands, forbids, inflicts*, proceeds from his overflowing kindness, and is intended for their eternal good, if, by these expedients, he may awaken in their minds, an habitual gratitude to their everlasting Benefactor. The actions of which noble principle, are not only fruitful in every good work, but productive of the truest satisfaction. Somewhat like the fragrant
 steam

streams of consecrated incense; which, while they honoured the great object of worship, regaled with their pleasing perfumes of devout worship.

Nothing is more displeasing to *Camillus*, than the fond flatteries, which their injudicious admirers bestow, on their shape and complexion, the gracefulness of their carriage, and the vivacity of their wit. He would fain make them sensible, that these

F 2 embellishments

embellishments are of the lowest value, and most fading nature *; —that if they render their possessors vain and self-conceited, they are far greater blemishes, than a hump on the back, a wen in the neck, or stuttering in the speech.—He would have them thoroughly convinced, that notwithstanding

* Here is the amiable and noble reverse of that modish picture represented by *Milton*.

For that female troop thou saw'st, that seem'd
Of goddesses, so blithe, so smooth, so gay,
Yet empty of all good, wherein consists
Woman's domestic honour and chief praise;
Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and troll the tongue, and roll the eye.

B. XI. 614.

withstanding all their filks, diamonds, and other marks of their superior circumstances, they are ignorant, guilty, impotent creatures. Blind to truths of the last importance; deserving the vengeance of eternal fire, and unable of themselves, to think a good thought. That from such convictions, they may perceive their absolute need of a Saviour: a Saviour in all his offices—as a prophet, to teach them heavenly wisdom—as a priest, to atone for all their many, many sins—as a

king, to subdue their iniquities, write his laws in their hearts, and make them, in all their conversation, holy.

IN short; the point he chiefly labours, is, to work in their hearts a deep, an abiding sense, that GOD is their supreme, their only good; that the blessed JESUS is the Rock of their hopes, and the Fountain of their salvation: that all their dependence, for acquiring the beauties of holiness, and tasting the joys of
the

the sublimest virtue, is to be placed on the HOLY GHOST the Comforter.—Amidst all these efforts of his own, he never forgets, never fails to plead, that precious promise of unchangeable JEHOVAH; *I will pour my spirit upon thy seed, and my blessing upon thy offspring; and they shall grow up, in knowledge and in grace, as willows by the water courses* *.

A

* *Isa. xliv. 3. 4.* A promise of inestimable worth: never to be forgotten by believing parents; better, to their children, than the largest patrimony, or the richest dowry.—It is exceedingly beautiful, and equally comfortable. Not, *I will drop, I will distill*, but *I will pour*: denoting a large and copious supply. They shall grow, not as a *root* out of a dry ground; but

A LADY of brilliant parts, but no very extraordinary piety, told *Camillus* : That he would spoil the pretty dears : would extinguish that decent pride, and fondness for pleasure, which are shining qualifications in an accomplished young lady ; which gives her an elevation of sentiment, and a delicacy of taste, greatly superior to the ignoble vulgar.—

To whom he replied ; “ Far
“ from extirpating their passions,

“ I

but as a tree, planted in a most kindly soil, where it is plentifully watered, and flourishes in the most ample manner.

“ I only attempt to turn them
“ into a right channel, and direct
“ them to the worthiest objects.
“ Willing I am, that they should
“ have a decent ambition; an
“ ambition, not to catch the giddy
“ coxcomb’s eye, or be the
“ hackneyed toast of rakes : but
“ to please their parents ; to make
“ a husband happy ; and to promote
“ the glory of God.—They
“ may entertain a fondness for
“ pleasure ; but such pleasure, as
“ will ennoble their souls ; afford
“ them

“ them substantial satisfaction ;
 “ and prepare them for the frui-
 “ tion of immortal bliss.—Let
 “ them be covetous also, if you
 “ please, Madam ; but covetous
 “ of redeeming their time, and
 “ of gaining intellectual improve-
 “ ment : covetous of those riches,
 “ which no moth can corrupt,
 “ nor thief steal ; which neither
 “ time, nor death destroy.”

35 In all these instances of paren-
 tal solicitude, his beloved *Emilia*
 takes.

takes her constant, her willing
 share. Contributes her advice,
 in every plan that is concerted ;
 and her hearty concurrence in
 every expedient that is executed :
 every expedient, for polishing the
 human jewel †, and making their
 manners, as faultless as their
 forms.—May the GOD of infi-
 nite goodness, the sacred source
 of all perfection, prosper their
 endeavours!

† Delightful task ! to rear the tender thought,
 To teach the young idea how to shoot,
 And pour the fresh instruction o'er the mind.
 THOMSON'S *Spring*.

endeavours! That, as the young ladies are adorned, in their persons, with native beauty; they may be enriched, in their understandings, with refined knowledge; and dignified, in their souls, with the spirit of the blessed JESUS.—Then, surely, more amiable objects, the eye of man cannot behold: more desirable partners, the heart of man cannot wish.



T I N I S.

